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"the organ of love of offspring," near the "organ of sex-instinct," in the upper part of the occipital bone, corresponding to a special part of the brain. The strong development of this "organ" (it is marked in women) indicates love of offspring. With civilization, according to Möbius, comes a certain dulling of sex-differences and man takes on even some female traits. Thus it happens, perhaps, that there are so many men to-day with a large organ of love of offspring,—women with heads of the male type are less common.

While interesting, and representing, doubtless, a certain tendency of the present Teutonic mind, these views of sex-problems are fortunately not axioms of science.

ALEXANDER F. CHAMBERLAIN.

*Album of Philippine Types; Christians and Moros.* By DANIEL FOLKMAR. Prepared and Published under the Auspices of the Philippine Exposition Board. Manila: 1904. Oblong 4°, 80 plates with introductory text.

The subjects for Dr Folkmar's *Album of Philippine Types* were prisoners in Bilibid prison in the year 1903. It is unfortunate to base an anthropological study on prison subjects unless it be absolutely necessary. Prison cases should everywhere be exceptional and aberrant types, in no true sense representative of their race. It may indeed be that many of the prisoners now held in the Philippines are political prisoners and not degenerate and abnormal to the degree that most criminals would be. But it ought not to be difficult to conduct a study like Dr Folkmar's in villages where an unselected group might be studied and the normal type secured.

This preliminary criticism made, we turn to the examination of Dr Folkmar's Album. Front and side views of each subject are presented, made to a uniform scale, measures being one-half the actual. Opposite the portraits are printed the anthropometric data regarding the subject represented—eight measures and two indices being given. In the same table are presented averages of these measures and indices as taken on a number of individuals from the same tribe as the subject, who was, in each case, chosen as approximating the average. The portraits thus represent the average of the prison representation of their tribal groups. Unfortunately there are errors in these figures as given, and apparently many. Opening at hazard, plate 11 represents a Cagayan with chest measure of .895 m. The average of 5 Cagayans was .864; of 15 from all provinces .856. One can hardly believe an average subject to be so far from these averages and guesses that .859 m. was intended. It is

also unfortunate that in an Album representing the Christian and Moro tribes, portraits were presented of other populations, *unless* the material were ample. Thus the Negrito portraits carry no weight, because the Negrito material available was too small. Nor was it, as shown by the author's own portraits and figures, at all typical: *e. g.*, plate 80.

The portraits are prefaced by several pages of introductory text in which the method of procedure is stated and some information given regarding the populations represented. FREDERICK STARR.

*Reports of the Cambridge Anthropological Expedition to Torres Straits. Vol. V. Sociology, Magic, and Religion of the Western Islanders.* Cambridge: University Press. 1904. Large 8°, xii, 378 pages, 22 plates, 3 maps.

The Expedition from Cambridge University to Torres straits was, perhaps, the best equipped for work of any ethnographic expedition ever made. Under the leadership of Dr Alfred C. Haddon, the party included also Dr Rivers and Messrs Ray, Seligman, and Wilkin. Each worker was assigned his particular portion of the investigation. Dr Haddon had already been in the region to be explored, studying the marine fauna, in 1888 and 1889. The party spent five weeks in the Western islands, to which the volume before us is confined, in 1898. The region is of particular interest as it is the frontier between the Papuan and Australian culture areas, although the islanders were found to be distinctly Papuan.

The Reports of the Expedition are to form six volumes, as follows: I, Physical Anthropology; II, Physiology and Psychology; III, Linguistics; IV, Technology; V, Sociology, Magic, and Religion of the Western Islanders; VI, Sociology, Magic, and Religion of the Eastern Islanders. All that has so far been published are two parts of Volume II, presenting investigations on sense phenomena of these natives, and Volume V, which lies before us. The other volumes are in preparation and will be duly published. Each of the workers has prepared his own reports and the volume in hand contains contributions from all but Mr Ray whose work was purely linguistic. In gathering material in the Western islands, most time and attention was given to the island of Mabuiag, which may be considered typical. These islanders have been for thirty years under missionary influence and have been affected by it and by other forms of contact with white men, but still retain much of their native culture and have yielded a rich harvest of interesting data. Much in the volume deserves notice, but we can refer to but a few points.